

Christian Secretary.

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"WHAT THOU SEEKST, WRITE—AND SEND UNTO THE CHURCHES."

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TERMS.

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For the Christian Secretary.

Christian Responsibility.—No. 6.

The following sentiment from the pen of another, forcibly expresses the condition of Christians at the present day. "Shun responsibility who will; upon us are the ends of the world come." Not only the obligations alluded to in former numbers rest upon Christians, upon the church, but a world lying in wickedness, with all its ignorance and infidelity, its idolatrous superstition and pagan darkness,—with its pleading woes and perishing millions,—is pressing its claims with all the weight of the eternal destinies of immortal spirits. I know this subject has been repeatedly spread out before the Christian community in "thoughts that speak and words that burn;" and many have listened spell-bound to the thrilling appeals of those who have seen with their eyes and heard with their ears, the wants and woes of the dying heathen. And if the glowing descriptions, and earnest entreaties of the witnesses themselves, fail to arouse Christians to a sense of their duty, I may well inquire, what I can present to call forth the faith or works of my fellow disciples?

I know that very much has been said and written, by wise heads and warm hearts; yet until Christians more perfectly understand the first principles of the gospel of Christ, and begin to feel more perceptibly their obligations, it may be the duty of even one of the least of the thousands of Israel, to add his "mite" of argument and influence, or at least he may be permitted to "exhort the brethren putting them in remembrance."

It is possible that many have entered the visible church, and assumed the Christian name, without "counting the cost," or considering what Christ requires, or the world expects of them. They have formed their estimate of Christian life and labor, not from the Bible models, but from some specimens (and perhaps not the best) within the circle of their own observation. They have seen individuals retain their standing in the church, while they associated with the world in their speculations and amusements, and have shut up their bowels of compassion towards a dying world, and have hence concluded that no considerable effort or sacrifice was necessary on their part. They have also seen churches living on from year to year doing little or nothing to extend the knowledge of the gospel beyond the limits of their own community, and perhaps scarcely furnishing the means sufficient to secure their own visibility.

They have seen those who have long bore the name of Christians, shut their eyes to the dark moral picture the world presents, and stop their ears to the oft-repeated cry for help; and yet they have heard these same persons talk of the excellence of religion—their personal enjoyment, and their prospects for heaven. And this is the influence under which many have commenced their Christian course; and hence arises the difficulty in bringing the church, in all her members, to engage cheerfully in her work of faith and labor of love. Many of her members have never been taught by precept and example too, that it is a fundamental trait in the Christian character, to be actively engaged in extending the Redeemer's kingdom, and that labor and toil, self-denial and suffering, rather than ease and enjoyment, are the portion of the Christian in this life.

The Missionary enterprise seems to be regarded by many as something distinct and apart from the ordinary course of the Christian, or rather as a modern addition to the gospel system. They readily admit that it may be a good thing to do what we can for the conversion of the heathen,—they are glad there are so many who are disposed to give their services and their substance for the salvation of a lost world. They profess to rejoice in the success of the gospel among the nations of the earth; but they have never admitted the conviction that the evangelizing of the world was a part of the work of every Christian. At least they feel no responsibility resting upon them; and though benighted pagans go down to death in all their guilt and blindness, while they are hoarding up the means of sending them the gospel, they manifest no signs of guilt, nor allow themselves to be disturbed by any forebodings with reference to the future. O, how little of sympathy is there in such hearts with the primitive churches, who consecrated their all to the cause of Christ, and even went beyond their ability in doing good to others. "The love of Christ constrained them" to suffer and toil, to deny self, and bear the cross, in order to save their fellow men. And is there not enough of motive power in the

love of Christ now, to secure the effort and influence of his disciples in disseminating the gospel? The primitive Christians felt their responsibility. They knew that him who had redeemed them might justly claim their hearts and hands; and they were well satisfied with that arrangement which absorbed all other interests in the extension of the Redeemer's kingdom. If Christ could be honored, and souls saved, they could rejoice in all the sacrifice or suffering it might cost them. It was not a small part of their religion to work in the vineyard of the Lord. They were told to "preach the gospel to every creature," and they went to the work as though they expected it could be done. Nor did they ever expect to relax their efforts, or rest from their labors, until they had "done what they could." And are there Christians at the present day who have nothing to do but to enjoy themselves? Are there those whose highest ambition is to secure personal comfort? who believe that there is no religion in giving away their money to support missionaries?—no religion in the various benevolent operations of the present age? Such persons have great reason to fear that they have their "good things" in their life-time, and that it may be said to them at last, "Inasmuch as ye did it not."

But there is work for every disciple to do, and the obligation has been voluntarily and solemnly taken, to labor and suffer, if need be, for Christ, and the responsibility cannot be shaken off. It must be met, either in the way of a faithful discharge while here upon probation, or as a swift and convicting witness at the Judgment!

It is not important, then, that every disciple of Christ should seriously inquire:—"How have I hitherto regarded the momentous obligations that rest upon me?" "How have I kept my vows of consecration?" "What have I done for Christ and His cause?" "Have I honored the Saviour both with my services and my substance?" And when the claims of a world lying in wickedness have been urged upon me, have I ever withheld more than was meet?" "Can I in the presence of Him whom I profess to serve, and in full view of my dying, perishing fellow men, say, that I have done what I could? And have I ever realized as I ought that I have something to do for the salvation of the world? What account shall I give of my stewardship?"

How important that Christians feel their responsibility,—faithfully and cheerfully meet every required service or sacrifice, that in the final result they may hear the Saviour say, "Come, ye blessed,"—Inasmuch as ye have done it unto one of the least of my disciples, ye have done it unto me. Enter thou into the joy of thy Lord."

S. B.

For the Christian Secretary.

David's Aspiration.

"O that I had wings like a dove!" for then would I fly away and be at rest."

Glorious old minstrel! Thou hast long ago done so. Many centuries back on the dial of time, was that ardent desire accomplished to thy panting spirit. That harp, which thine eager hand was wont to sweep, has been long laid down. Its melodious chords at first ceased to vibrate, as thine awakening touch had ceased, and then at last in the remorseless lapse of time, it perished and was gone. But thy celestial harmonies, after the flight of so many ages, are yet ringing back in their primal tones of unearthly beauty and glory, upon our listening ears. The extended space over which they have swept to reach us, has not impaired a single echo, nor hushed, nor even weakened, the lowest, softest note, of this heaven inspired melody.

Amid all the inharmonious din and bustle of the world's maturer life, we may retire, and open the delighted ear of our spirits to holy tones which Canaan's scenery echoed back, nearly three thousand years ago. We may, while the same great Spirit touches our hearts, hold communion and sympathy with the emotions expressed under such vastly diverse outward circumstances, and make them our own.

O have we not often felt exceedingly as did the sweet Psalmist, when he sighed for his freedom and rest?

How much, O heaven bound, but now wearied and panting spirit, hast thou to flee from! Dwelling in a poor guilty world, every breeze comes laden with and painful reminders of the

"wrong and outrage with which earth is filled."

Dark iniquity, hard handed oppression, iron hearted cruelty, rapine and violence, are stalking in every lane and highway. Thy heart is grieved to feel how vast a multitude of the great family of which thou art a member, are even now a prey to suffering, of body, mind or estate. Every where the fair earth is watered with human tears, and the sweet air stirred with thy brother's bitter sighs. Even thy near and beloved ones, are ever and anon in pain or gloom. Far more than all, thou art driven to the mournful reflection, that such a large proportion of these various classes of sufferers for whom thy heart is so pained, will in all probability never know peace, but perverse-

ly turning from the proffered boon, go down at last to eternal darkness and sorrow.

Thou seest the blessed Saviour by multitudes slighted; His holy cause trampled upon, divine law set at defiance and name trifled with. Thou hearest His truth boldly denied and contradicted, His people maligned, and specious falsehood, cunning tongue, the awful law, and the sweet gospel. Thou knowest God-dishonoring, soul-destroying errors too varied and multitudinous to enumerate; to be sweeping in darkness and death, all over this beautiful world.

Is it any wonder that in such contemplations thou shouldst sigh, not for a lodge in some vast wilderness, but more rationally for a heavenly rest?

But in turning to the silence and secrecy of thine own soul, then is it that this plaint rises from the heart's depths. It is not always thus, but at times the weight of sin, the fetters of corruption, the bitter sense of thy deficiencies, past transgressions, gloomy doubts and fears, a consciousness of impotence to future good and liability to evil; thine incessant, and alas too feebly combated temptations; ah then, this sigh for rest is understood.

But O what a sweet thought that there is a rest so well worth sighing for! A repose so perfectly adapted to the weariness of thy spirit! There the Father, Redeemer, and Sanctifier shall be glorified, none to deny, gainsay, or blaspheme, but all to believe, obey, and love. As thine eye roves over that vast multitude whom no man can number, of thine own race and brotherhood, thou shalt rejoice to behold them all pure and holy, all unutterably and perfectly blessed. No fearful cheek shall meet thy pitying gaze, there, no form thou lovest shall bear an aching heart. All pain of body, mind, or soul, shall have expired in endless bliss, all defilement shall die, ere it reach the pearly gates.

What then shall have become of thine own guilt and temptations? Sin must have its own thick murky air to breathe. It could not inhale the pure atmosphere of the heavenly hills.

If such a rest is promised, if we are striving after it with hearts all set on things above, O what manner of persons ought we even now to be, in all holy conversation and godliness! Ah, how vigilantly should we clear our robes of every hindrance in this race, how steadily should we keep the eye of faith fixed, and how should we see to it, that none of the sweet gifts which our Father has here bestowed upon us, are suffered to draw off our hearts. Let us bless Him for them, but keep all subordinate. Nay, in the highest earthly enjoyments, (and thanks to a kind Providence, these are many,) let them help us still more to sigh after rest, as well as the scenes in the dark side of the picture which we first drew; for let us remember that these very blessings are there made ten fold purer, brighter, and sweeter!

"If such the sweetness of the streams, What must the fountain be?"

S. E. L.

For the Christian Secretary.

A Novel Cure for Intemperance.

The following may be relied on for a fact. The place of the occurrence is well known to the writer; the name of the physician was held in high esteem by the inhabitants of that village, (Oxford, N. Y.) where the writer was formerly settled. The story however has been related by one who knew since his removal to Massachusetts.

A certain poor man had become indebted to his physician, Dr. P., 20 dollars, for which he gave two notes, of 10 dollars each, both on the same sheet of paper. When he gave them, the Doctor told him that if he would procure him two bodies (for dissection, the Dr. meant,) he would relinquish his claim; telling him that whenever he should come with the bodies he might give a rap on the Dr.'s bed-room window, and he would rise at the signal, and help him in with them.

One dark night, the significant rap was heard, and the Dr. went softly to the front door, and behold! the long white body borne upon the poor man's shoulders! The Dr. offered to help him lift it into the office, but the man said—no, he need not,—and so laid it down upon the office floor.

It was a large body, wrapped around with a white horse-blanket. The Dr. quickly handed him the notes, saying—"he could take them both, and bring the other body whenever he was a mind to;" and retired to bed, the poor man to his home.

Along toward morning, such a thumping, and thrashing, and staving about in the Dr.'s office! Mrs. P., ignorant of the whole transaction, awaked, awoke the Dr. with—"what is that strange noise in the office?" Nothing, nothing, said the Dr. Again and again, the thrashing and thumping was heard, till Mrs. P. finding the Dr. indisposed to say much more than—"why it is the windows rattling—go to sleep!"—arose, struck a light, and opened the office door; and there stood a man in a state of nudity, aghast! O horror! The Dr. was summoned, and behold! one of his near neighbors! The reader may guess

how all parties felt at such a discovery!

This is the history. The body for dissection, was a drunkard. He had become dead drunk the previous evening, and had crawled away into a horse-shed to sleep. The poor debtor, in his wit, stripped him, and wound him up in the white horse-blanket, and so bore him to the office of the Dr. But the poor inebriate awoke anon—and where was he? The office-shutters were all closed, and darkness and horror fell upon him! The horse shed was changed—for what he did not know! And round the room, among phials and mortars and chairs he was tumbling as was heard by Mrs. P. Lucky man that! To awake so seasonably! Patient Doctor! That he did not call up his students at once, and try the knife upon the subject!

Well, it cured the man of drinking forever. And the good Doctor told the poor debtor he might have the notes!

EUDOLPHUS.

Deacons.

Rev. Mr. Bennett, of Woburn, in his anniversary discourse, relates the following of one of his deacons:

And, I am sorry to say, the first open complaint is made against the pastor, in three cases out of four, by a deacon of the church. Deacons, the world over, are like Jeremiah's figs—i. e. very sweet or very sour. They either aid their pastor, and like Aaron and Hur, stay up his hands, or decidedly the reverse. It is a sober fact, and it ought to make the ears of such deacons tingle, that at least three out of four of all the ministers in New England, who have been driven away from their people, have been driven away by deacons; by men, who, in one respect, have with a vengeance "magnified their office." I might point you to numerous examples all over the land.—But I forbear. I thank God, however, that I have never been plagued by such deacons. I have never had the slightest difficulty with any of my deacons, except in a single instance, and that lasted but five minutes. It was with good Deacon Wyman, at the commencement of the Temperance Reformation in 1826. Some one had told him that I said at a church meeting that I would never drink another drop of ardent spirit, (unless ordered by a physician) or give it to a workman or visitor, while I lived. The deacon called upon me the next day, and asked me if I said so. I told him I did, and should stick to it, at all hazards. "Well," said he, "then you will not be minister of this parish three months."

"Very well," said I, "I have taken my stand, and if I knew I should be drawn in quarters within three months, if I did not recant, I would not do it." Said the deacon, "you are a crazy man, and I will not talk with you; and arose to go out of my house, when I thus accosted him; Deacon Wyman, the next time you enter your closet, will you ask God to teach you by his Spirit, who is right on this subject, you or I?" "I tell you," said he, "I will not talk with you," and marched out of doors. The next morning, long before sunrise, some one knocked—I went to the door, and behold, there stood Deacon Wyman. He instantly grasped my hand, and with tears rolling down his cheeks, exclaimed, "My dear pastor, I went home from your house yesterday, and in accordance with your advice, retired to my closet, and asked God to teach me by his Spirit, who was right in regard to the use of ardent spirits, you or I. In five minutes a flood of light broke in upon my mind, and I was fully convinced that you were right, and I was wrong. And now, said he, "go ahead with your temperance reformation—to the day of my death I will do all in my power to sustain you." He was as good as his word. He did sustain me as long as he lived.

Hints to Preachers.

The following hints, which we copy from the editorial columns of "The Pulpit," are too plain to be misunderstood and too good to be forgotten. This is our reason for copying them, and our apology (if any is needed) for giving them so prominent a place.—*Sabbath Recorder.*

LONG SERMONS.

Long sermons are not profitable—scarcely sufferable. It is only on extraordinary occasions, and from extraordinary speakers, that they can be tolerated at all; and it is doubted whether, on any occasion, or from any man, a sermon of an hour and a quarter to two hours in length, can be as useful as one which comes short of an hour. Three-quarters of an hour is full enough for the average length of sermons. It were better that they fall short of that time, than exceed it. Young preachers can be seldom justified in preaching more than thirty minutes.

There are many ministers who are always unpopular where they labor, who would pass well if they would put all the thoughts of an hour's performance into one of half an hour, or less. A young preacher who can talk good sense and good di-

vinity for twenty minutes, does well, and he stands a thousand times better chance to make a useful preacher, if he be content with that, than he does to act from the notion that brevity is a mark of a small mind, and that, to pass well, he must preach as long as the generality of preachers do. Dr. Clarke said, when he was well advanced in the ministry, that he often preached but ten or fifteen minutes, and that for the reason that he had no more to say upon that subject at that time; and what he had said he did not consider worth a repetition then and there. A preacher should never exhaust his subject, but leave it fruitful; then the people will come again.

APPOLOGIES IN THE PULPIT.

These are seldom justifiable. The time spent in them is worse than thrown away. It is seldom necessary to inform the congregation that "we feel embarrassed in coming before them"—that "we had not time to prepare," &c. And then, in the discussion of the subject, we should avoid the practice of many who are constantly advertising the congregation that much more might be said upon this part of the subject, and much more upon that—and that such and such things must be passed over for want of time—promising to come to a close, and still continuing to speak—drawing, apparently, to a close, and then branching out again—frequently remarking, "I fear I shall weary your patience."

PULPIT PHRASEOLOGY.

It is very common to hear a minister of the gospel, when speaking of himself alone, in the pulpit, say "we." In private conversation he speaks of himself only in the singular, but when he gets into the pulpit he suddenly becomes plural. To assume to be more than one anywhere, is certainly not very modest, though some, probably, adopt this phraseology through a mistaken notion, that to use the personal pronoun "I," is more modest. The pronoun "I," should be sparingly used; yet when one speaks of himself alone, it is always more modest to be "I," than to assume to be "we." The term "we" should sometimes be used in the pulpit; for instance, when the faults of the people are referred to, in the room of saying you, a speaker may couple himself with the congregation, and say we. And when he speaks of himself in connection with other ministers, the term "we" should be used. But when he gives notice of what he proposes to do, firstly, secondly, or thirdly; or of what he has done, let him never stretch himself beyond his measure, and get into the plural. These suggestions are in accordance with the practice of some of the best modern speakers.

The same errors are seen in the correspondence of many who write for periodicals. They, however, drop from the pen with the same impropriety as from the pulpit. Kings and editors only should say "we," when they mean "I." The writer is not very partial to the use of the term among editors; but it is almost a universal practice, and so it passes.

EXCESSIVE MODESTY.

Some preachers are so excessively modest, that they commence their public exercises in so low a tone as to be scarcely audible. Weak lungs are sometimes made an excuse for this, but it is a groundless excuse in ninety-nine cases out of a hundred. Let a minister give out his hymns, read the scriptures, commence his prayer, and give out his text clearly and distinctly, pitching his voice on a medium key. It is distressing to hear some ministers commence in a whisper what should be distinctly uttered. But while, as preachers, we guard against the stillness and moderation of death on the one hand, we should guard against abruptness and irreverence on the other.

The Duties of Life.

Religion does not consist wholly in doctrine and ceremony. There are many Christians who would do well to read the following most excellent remark of Cicero, and learn something of the heathen writer. "No man should be so much taken up in the search of truth, as thereby to neglect the more necessary duties of active life; for after all is done, it is action only that gives a true value and commendation to virtue." We may be as sound as Paul upon doctrine, and have the whole Bible at our tongue's end, yet if we do not carry out the principles of the Bible it cannot make us any better. It is the correspondence of life with the principles of the gospel that gives a "value and a commendation to those principles." To hear a man expatiating upon the virtues of a medicine who is himself diseased, and who refuses to take the medicine he recommends to others, would produce in our minds doubts of its healing efficacy. We should naturally say—"Physician heal thyself." One design of religion is to direct the mind to God, and to fix it upon him as the only object in which man's happiness should centre. Another design is to regulate our intercourse with the world, and to point out the duties incumbent upon us. To be over religious in theory without a correspondent compliance

with the principles of religion, and duties inculcated is acting more the parrot than a rational, thinking being.—*Vermont Observer.*

Colonization of the Jews.

There is considerable agitation at the present time among the Jews in some countries, with reference to returning to the land of their fathers. This circumstance has led to the organization of a society in England for the purpose of encouraging their colonization. The London Watchman says:—

"At a meeting of gentlemen feeling deeply interested in the welfare of the Jewish people, recently held in London, it was resolved that 'The British and Foreign Society for promoting the Colonization of the Holy Land.' The Society is to be restricted to the making all necessary preparations to facilitate the realization of the gradual colonization of Palestine, and the present protection and promotion of the civil and religious rights and liberties of the Jewish people in every part of the world; the Committee to consist alike of Jews and Christians, Englishmen and foreigners. The co-operation of politicians and good men, of every country, sect, and rank, is invited, it being a fundamental rule of the Society, that it shall be entirely silent and neutral as to every point of religious controversy."

Such is the plan hit upon by men who are undoubtedly anxious to promote the welfare of Israel. As an argument in favor of the plan, a distinguished writer maintains that Palestine is fully open for the return of the Jews. He says:—

"A country once densely inhabited lies solitary—her pastoral hills unfrequented by the shepherd—her rich fields untilled, and shaggy with thistles and prickly shrubs—her villages sunk into heaps of ruins, and her cities without inhabitants. During the identical years in which Ireland quadrupled her population, the population of Palestine has sunk to a tenth."

How I would Preach if I could.

"I am tormented," said Robert Hall, "with the desire of writing better than I can." I am tormented, say I with the desire of preaching better than I can.

But I have no wish to make fine, pretty sermons. Prettiness is well enough when prettiness is in place. I like to see a pretty child, a pretty flower; but in a sermon, prettiness is out of place. To my ear it would be any thing but commendation, should it be said to me, "You have given us a pretty sermon." If I were upon trial for my life, and my advocates should amuse the jury with his tropes and figures, burying his argument beneath a profusion of the flowers of rhetoric, I would say to him "Tut, man, you care more for your vanity than for my hanging. Put yourself in my place—speak in view of the gallows, and you will tell your story, plainly and earnestly." I have no objection to a lady winding a sword with ribbons and studding it with roses when she presents it to her hero-lover; but in the day of battle he will tear away the ornaments and use a naked edge on the enemy.—*Vermont Observer.*

Formation of Habits.

By accustoming ourselves to any course of acting, we get an aptness to go on, a facility, readiness, and often a pleasure in it. The inclinations which rendered us averse to it grow weaker; the difficulties in it, not only the imaginary but the real ones, lessen the reasons for it, offer themselves of course to our thoughts upon all occasions, and the least glimpse of them is sufficient to make us go on in a course of action to which we have been accustomed. And practical principles appear to grow stronger, absolutely in themselves, by exercise, as well as relatively with regard to contrary principles; which, by being accustomed to submit, do so habitually, and of course. And thus a new character, in several respects, may be formed; and many habits of life, not given by nature, but which nature directs us to acquire.—*Bp. Butler.*

THE PORE OUPPOUSE.—We had thought that the "man of sin" had exhausted all the arts of religious financiering, to raise funds for the propagation of his soul-destroying errors, but the conductors of the Better Covenant, a Universalist paper in Chicago, have fairly excelled him. They have engaged one "Richard K. Swift" to establish a lottery with three hundred dollars capital, and every subscriber who complies with certain published terms receives a ticket, and, at a specified time they are to draw for prizes of different amounts. The highest prize is one hundred dollars. This is to sustain a "weekly religious newspaper." What a comment on the morality of universalism. We would advise the good citizens of Chicago to send for "Green the reformed gambler," to deliver a course of lectures in their city.—*Wes. Christian.*

Christian Secretary.

HARTFORD, FRIDAY, APRIL 24.

Unitarianism.

The Rev. Dr. Putnam, of Roxbury, one of the most able and talented of the Unitarian clergy, has just published a discourse, preached at a recent ordination, in which he assumes the position that Unitarianism has no organized existence, that there is no such thing as "the Unitarian denomination," and that the time has come when this sectarian distinction should be abandoned. He argues this from the diversity of sentiment prevalent among those who usually pass by this name, from the necessity imposed upon them of tolerating all kinds of notions, and fellowshipping anything, orthodox and heterodox, Calvinism and Rationalism. He defends the propriety of acknowledging the Christianity of the rationalists, and insists that by inviting such men to his pulpit as Theodore Parker and others like him, he does not sanction their opinions or violate Christian principle. Now this is consistent and honest; but in what attitude does it place Unitarianism? Here is a system embracing all sorts of notions, from semi-orthodox to infidel liberalism;—without a creed—without a church—(for among them doesn't exist a single organized body of believers);—without an organization—without a name even! A system which embraces in its ample grasp the fragments of all heresies, the doubts of all speculators, from the materialist to the transcendentalist;—a system within whose pale Theodore Parker and Ralph Waldo Emerson have an equal right with Dr. Gannett and Dr. Putnam. Can this be the church, or any portion of the church of Jesus Christ?

Revivals.

After a period of declension and spiritual death for some three years, God is again visiting his people in mercy. From every direction we hear of the pouring of the Holy Spirit and the conversion of sinners to a knowledge of the truth. Nominal professors have objected to revivals as the mere work of men, as the result of certain means brought about by human machinery; and yet these same persons have been short-sighted enough to rejoice over the desolations of Zion and to raise the cry that orthodoxy was on the wane. But in the midst of their triumph, the churches are again visited with seasons of revival, and then they again raise the old objection against revivals, &c. We are free to admit that injudicious means are sometimes employed in revivals; that some men are indelicate; and that measures are sometimes employed not in strict accordance with correct taste, or in harmony with the truth; but these are not arguments against revivals, they only show the frailty of human nature and have nothing to do with the truth or falsity of revivals. Dr. Nettleton has left a few brief hints on this subject, which are so pertinent that we cannot forbear laying them before our readers. They are taken from his "Remains," a book that deserves general circulation.

"It is sometimes affirmed that the Spirit of God is at times equally at all times.

To this I have the following objections:

1. It destroys all encouragement to prayer; for it supposes that the Spirit of God operates just as much where there is no prayer, as where there is.

2. It places on a level a faithful and unfaithful ministry; for it takes it for granted that those who preach error, or who do not preach at all, will be equally successful with those who take heed to the themselves and to their doctrine, and who are abundant in their labors.

3. It admits that there is just as much religion where the gospel was never heard, and where it is faithfully preached; as much in Hindostan as anywhere else.

4. It is contrary to the experience of every Christian. He knows that the Spirit has striven more with himself at some times than at others.

5. It supposes that all men are equally sinful, or equally holy; or that there is a difference, man makes it.

6. It is contradicted by many plain texts of Scripture, such as the following: "Turn ye at my reproof, *behold I will pour out my Spirit unto you.*" "This time to seek the Lord till he come, and rain righteousness upon you." "Sensual, having not the Spirit."

Those texts which speak of a change of heart, wrought by the Holy Spirit. "Except a man be born of water and of the Spirit." "The Spirit quickeneth."

Those texts which speak of sinners as given up of God. "My Spirit shall not always strive with man."

7. It saps the foundation of true religion. It places Christianity on a level with heathenism or infidelity. The person who maintains this opinion, virtually confesses that he knows no more about vital piety, than an infidel or Hindu.

[The following extracts are taken from a letter of Bro. Gonzalez, of New Bedford, addressed to Rev. A. G. Palmer, of Stonington Boon, giving an account of an interesting work of grace in that place.]

"In great haste I take the liberty to inform you that the Lord is with us in New Bedford. The Bethel is well attended by the sons of the ocean of various nations, from the New Zealander down to the Portuguese. The Rev. Moses Howe, pastor of the Bethel, is one of the most useful of the ministers of Christ. He watches for souls. I assist him part of the time on the Sabbath, and have the privilege of the large vestry week evenings to preach to the Portuguese. Some, I trust, have heard the gospel not in vain. Several have spoken in their hearts, and how thankful they were that they ever were brought to this highly favored land, where they have found Jesus precious to their souls. Last eve (April 12) we had one of the best meetings I have ever enjoyed on earth. American, Portuguese, Swede, seamen, gave in their testimony, exhorting souls to give their hearts to God."

"Last eve, several converts gave glory to God, and seven or eight adults stood on their feet, requesting an interest in the prayers of God's people. Four more ships arrived to-day. We expect a powerful, blessed meeting this evening; and while a few of God's children are awake and are praying for the salvation of souls, the land sharks are seen going to and fro in every direction, seeking whom they may devour. God has come in judgment, and has taken away, as with a stroke, a notorious sinner; owner of a great many grog-shops, and several brothels. He was worth one or two hundred thousand dollars. He was thrown from his carriage a few days ago, and killed. He lingered a short time to reflect on his wicked career. He begged for mercy like a distracted soul, and entreated his friends who stood by his dying bed, to keep the devil from him."

The last Religious Herald says that the religious interest in New Haven seems to be highest in the Rev. Mr. Dutton's congregation, although it extends to a greater or less degree, to all the Congregational churches. The College also, is beginning to share in the same blessing. About 35 of the students have lately given evidence of conversion to Christ, and in the city, hopes are entertained for 125 or 130 persons, who profess to have experienced the same change.

A letter to the Christian Reflector dated Albany, April 4, says:

The meetings in the State St. Church yet continue; God has wonderfully blessed that little band of twelve disciples who organized a church there by baptism 113, by letter 29—making the present number 154. More will go forward soon, and conversions are yet occurring. The church have unanimously called Brother Knapp to be their pastor for one year from the 1st of April. It is understood that he accepts, so far as to supply their pulpit for the present, at least.

PENFIELD, Mon. Co., April 7, 1846.
B. B. BEEBE.—Last Sabbath twelve beloved disciples were buried with their Lord in baptism. For several weeks conversions have been more or less frequent, and sinners are still inquiring to know what they shall do to be saved. No extra meetings have been held in our house of worship, but evening meetings, conducted by our beloved pastor, Eld. Jonas Woodward, have been held at some of our outposts, which have been greatly owned and blessed of God.

Yours, &c., JOHN SOUTHWORTH.
Bap. Register.

RICHMONDVILLE, Scho. Co., March 26, 1846.

B. B. BEEBE.—We are permitted to record the goodness of God in this part of Zion. A few mercy drops have fallen, the saints have been revived, and encouraged, "old hoppers" aroused to a sense of duty.

Last Sabbath we assembled at the water side, where prayer is wont to be made, with eight willing candidates for baptism, three of whom were formerly members of the Methodist class. Our Peilo Baptist friends, who assembled in crowds at the water to witness the scene, presented rather a singular index of the state of feeling existing in their agitated ranks. Some appeared grave and unmoved, others with a visage indicating conviction of the propriety of immersion. The Lord hasten the time when all Christians shall in truth embrace the idea of one Lord, one faith, and one baptism. Yours truly, PASTOR.

Northampton.—The Hampshire Herald of April 7th, says: "The revival of religion in this town seems to be rapidly extending. Last Sunday at the communion table of the First Church, the Rev. Mr. Swift, its pastor, remarked that two months before, he knew not of a solitary instance of decided religious concern; but that within that time, more than a hundred and fifty individuals had called upon him, under concern for their eternal well-being, and inquiring the way of salvation; and that of this number, more than a hundred had professed to entertain a hope that they had 'passed from death unto life.' Mr. Swift said it seemed as if the work had but just begun.—Boston Recorder.

MAINE.—A letter dated New Sharon, March 13, has the following postscript: "More than fifty conversions are reported at Fayette, and a blessed revival is now progressing in the Baptist church in Greene. Prospects are brightening in various churches hereabouts."—B.

ROCHESTER, N. Y.—A correspondent of the Observer, speaking of a revival in the Washington street congregation in Rochester, says:—

"This work has been characterized by some very peculiar and precious features. One is, its stillness and subduing power. Never have I witnessed such overwhelming manifestations of the divine presence as we experienced in some of our meetings for prayer. The church has been greatly quickened, and I trust permanently benefited. One of our public schools has shared largely in the blessing."

Naming Churches.

Our neighbor of the Calendar has evidently taken umbrage at a short paragraph which appeared in this paper two weeks since, headed "Naming Churches." He considers 'such writers as Dr. Cheever and the Christian Secretary' as extremely ignorant, and says "that the merest tyro in church history knows that this practice (naming churches) prevailed centuries before the papal error arose;" and so far from acknowledging Rome as the mother of them all, he "thinks popery, as such, had its origin six centuries after the Catholic church was founded." Some of the Episcopalians, and we believe the editor of the Calendar is among the number, appear to be anxious to have their church known by the name of the "Catholic Church;" but as this is a matter that belongs to themselves, they have an undoubted right to drop the old name Episcopal, and assume that of Catholic, if they choose to do so; we shall not object to it. Neither shall we attempt here to prove a fact which every body knows, that the papacy, as such, existed in reality for centuries before the editor of the Calendar thinks it did. St. Paul says that "the mystery of iniquity began to work" even in his day; and this "mystery" continued to work until the "man of sin" was fully revealed. Nor was it necessary to inform "the merest tyro in church history" that the papacy was to all intents and purposes established long previous to the acknowledgment of Pope Boniface III, as universal bishop by Phocas, in 606; or that churches began to be named prior to that time. Our only object in alluding to the subject at all, was to discontinue this, to our mind, foolish practice, which we were sorry to find was gaining ground with a certain denomination which ought to have known better. If the editor of the Calendar is anxious to identify himself with the Catholic church up to the time of pope Boniface, we shall not object to it; and if he is fond of fancy names for the houses in which his own net worships is welcome to the privilege; but we do hope that those denominations of Christians whom he is pleased to call "disinherited," will keep clear of such anti-scriptural notions, and instead of following the so-called successors of the apostles in this particular, that they will follow the apostles themselves, by designating the churches—not the houses they worship in—as they did. The simple term, "Church at Antioch," "Church at Philippi," "Church at Corinth," "Church at Jerusalem," as used by the apostles, sounds much better to our ear, than that of "St. Saviour," "St. Gabriel," &c.

Spirit of the Religious Press.

The Protestant Churchman says:—"The members of the Protestant Episcopal church in these United States can no longer close their eyes to the fact that they are rapidly approaching a most fearful and solemn crisis. The withering influence of the Tractarian theology is not only doing its work among us, but seems to have cast a spell upon the intellect and heart of the church. Churchmen sleep while Romanizers are bold, active and successful, advancing from one position to another in their attempts to sap the foundations and to overthrow the bulwarks laid and erected by our martyred Reformers, against the Roman apostasy. The prophetic word that precedes the tempest of ruin and havoc, moans through our courts and sighs around our altars, but it evokes no united, earnest, vigorous action to resist and avert the storm. Evidences of danger press upon us from every side, and here and there a solitary finger is uplifted to point them out, but the champions of truth see not eye to eye, stand not shoulder to shoulder, labor not heart with heart. The voice of warning comes to us with a distinctness and solemnity, sufficient to arouse the attention of the most thoughtless, but where are the devoted hearts and the strong hands which it should summon to the ramparts of the city of God?"

The Presbyterian says:—"Our large commercial cities are crowded during the business season with merchants from the country, who, for the most part, have few intimate friends in the places of their temporary sojourn; and who, from a fear of intrusion, or from ignorance of the localities of the churches, spend their Sabbaths at the hotels. In many cases, the courtesy of our city merchants in inviting strangers to their pews on the Sabbath, would be kindly received, and we respectfully suggest, whether this should not be their uniform practice. To speak of no higher motive, politeness would dictate such a course, and we hope that every merchant who reads our paper, will do his share in extending these attentions to his business acquaintance."

Dr. PUSEY and HIS DISCIPLES.—A late number of the London Patriot states, that the number of converts to Romanism from the upper ranks in society, during the last few months, exceeds a hundred, of whom nearly forty are clergymen. And still the pestilence spreads. The Patriot names some recent converts, and adds the following cut:—"The great Lord Falkland spoke of some of the clergy in his day, who were so absolutely, directly, and cordially papists, that it was all £1500 per annum could do to keep them from confessing it."

Dr. PUSEY'S NUNNERY.—A London paper says, that "about a year ago, there was established in the district of Christ Church, St. Pancras, a sort of Protestant Nunnery, under the direction of Dr. Pusey. One of Dr. Pusey's nuns was, a fortnight since, received in the Roman Catholic church."

EDUCATION IN RUSSIA.—Galignani's Messenger states that the Emperor of Russia has ordered the establishment of schools for the education of the children of his Jewish subjects. They are to be of two classes, elementary and superior. The religious education is to be exclusively under teachers of the Jewish religion; but for general education, there is to be no distinction between Jews and Christians.

Seventy thousand persons, made criminal by intemperance, have been arrested in New Orleans within the last ten years.—Zion's Advocate.

THE PRESENT CRISIS.—The present state of the church and world is one of agitation and conflict. The quietude of former years is broken, and the ancient order of things is disturbed. Many pretended reformers have arisen, who have discovered new remedies for the evils under which the world groans. Human society is wrongly constituted. Old organizations must be dissolved, and new ones formed.

Mistaken dreamers. It is not reorganization, but regeneration that society needs. The Holy Spirit must operate upon the hearts of men as in a revival of religion. What else will heal dissensions and animosities among brethren? What else will make the church of one heart and one mind? What other agent will reclaim backsliders or restore wanderers to the fold of Christ? Who but the Almighty Spirit can impress truth effectually upon the young and the old? All other agencies without this must fail. Revivals of religion are the world's last hope.

Beloved reader, the revival intelligence that we send you from week to week through the columns of our journal, should lead you to great searchings of heart. Why is the Lord angry with you? Why has he taken his Holy Spirit from you? What witness does your conscience bear? "Alas, alas! I have made my Saviour bleed afresh; my covenant vows I have violated. Guilty, heart-renting, at my Saviour's feet I fall!"

Go then to the cross. Remember from whence thou hast fallen; repent, and do thy first works. Let thine heart be exposed to thy Saviour anew. Do this, and God will revive his work afresh, and trophies of victorious grace will be multiplied.—Boston Recorder.

STATISTICS OF DISTILLERIES.—The Albany Knickerbocker says: It is estimated that the present number of distilleries in the United States is 10,400; the number of gallons of distilled liquors, distilled annually, is 41,602,007; which, if sold at 20 cents per gallon, would produce \$8,320,000, four millions of quarels; half a million of assaults and batteries, one hundred thousand thefts, eight hundred suicides, and about one hundred murders.

The New York Recorder in commenting upon the Am. Bop. Missionary Union, remarks:

"It was not to be expected that so serious a matter as a radical change in the character of our principal Missionary organization, could be so made as to command universal acquiescence. The most that could be hoped was, that good and wise men assembling to consult upon a matter which was men of necessity work mighty influences upon the churches at home and the heathen abroad, would take every step with great care, and with humble and earnest supplication for Divine direction. This reasonable hope was met. In the General Convention which assembled in this city in November last, there was a wonderful measure of solemnity, a deep sense of responsibility to our Lord and Master, profound deliberation, and earnest prayer. We speak not vainly when we say, that though unseen to the outward eye, the influences of the Holy Spirit were largely enjoyed. Self was crucified, and Christ was all in all. If good comes not forth from such an assembling, we look not for it on earth. It was blessed to be there, and the blessedness of those three days lingers in the heart like the fragrance of flowers when the vase is removed. We are under the strong conviction that we have

in the American Baptist Missionary Union, essentially such an organization as we need. We should shrink from the responsibility of modifying it even in those points in regard to which our wishes have not been precisely met, so strong is our respect for the piety and wisdom of the Convention in which it was framed, and so marked have been the indications of the favor of God. In quietness let us pursue the blessed work of missions, giving to the Union a hearty support. If in the trial of it, Divine Providence suggests alterations, let us make them. If ever the body shall become recalcitrant to its trust, it will be time enough to abandon it. At present it is better to have compassion on the heathen than consume a moment's time in debate. It is enough for us now to give our influence and our contributions to its work, and to supplicate upon it with fervent hearts the blessing of Him, without whose gracious favor our best endeavors are unavailing."

Premium Tract.

Rev. William A. Hallock advertises in the New York papers that a gentleman has offered to pay fifty dollars for the best Tract, not exceeding twelve pages, (of the usual Tract size, we suppose) on the question of "The propriety of Dancing by Church Members, and the expediency of teaching it to our children." Committee of Award; Rev. Stephen Tyng, D. D., N. Y.; Rev. E. W. Andrews, Troy; and Rev. Wm. A. Hallock, 160 Nassau street New York, to either of whom manuscripts, accompanied with a sealed envelop containing the name of the writer may be addressed (post paid) until Nov. 1, 1846.

The Tribune in noticing the above, very appropriately adds:—"We heartily concur in the propriety of the above offer, and trust it will attract general attention. We trust the Tract which will receive the premium will consider thoroughly the subject of Dancing, show how and why the popular abomination of dancing in hot, crowded rooms, from fair bed-time to day light, with a hot and heavy supper after midnight, alternating in flimsy garments from an atmosphere of frost to one of steam, tricked out for Vanity-Fair, and mixed up with all sorts of company, ought to be condemned and shunned, not only by devout Christians but by all considerate human beings."

The editor then goes on to suggest the propriety of premium Tracts on the following subjects, and adds that he will pay the premiums if the Tract Society will print the Tracts. The evils spoken of are serious ones to the prosperity of vital godliness. The extravagance of some professed Christians is retarding the cause of religion more than all they do for it can advance it; and when a non-professor comes out of his own accord and offers premiums for Tracts condemning these evils, we think it is time for such men to commence a reform. "But the notice copied above suggests to us some other subjects on which we think Tracts are needed—subjects which are beginning to attract the thoughts of not a few, and which are, like dancing of practical moment. We would suggest premiums to be offered, as follows:

\$20 for the best Tract on "The rightfulness and consistency of a Christian's spending from \$5,000 to \$10,000 a year on the appetites and enjoyments of himself and family when there are a thousand families within a mile of him who are compelled to live on less than \$200 a year."

\$10 for the best Tract on the rightfulness and Christianity of a Christian's building a house for the exclusive residence of himself and family, at a cost of \$50,000 to \$100,000, within sight of a hundred families living in hovels worth less than \$100."

A New "Manual."

It seems that that "Baptismal Catechism" which graced the columns of the Religious Herald in successive numbers a few weeks since, has been "done up" in tract form, and with considerable pains is circulated about in some sections of the State, especially where there are evidences of religious awakening. It is entitled in its new form a "Manual of Baptism," and we suppose that with a certain class of minds it will pass current as a valuable document for the times. On its way through the Herald, we read it with many a smile, and a wonder whether the author really were serious in his talk; but as for undertaking the review or refutation of such a "catechism," we should as soon think of refuting Baron Munchausen or Jack the Giant-Killer. But this is a specimen of the tactics of some of our Pædobaptist brethren. They will get up a pamphlet on the merest ad captivum small-talk, call it a Manual of Baptism, circulate it industriously as they can find opportunity, and then if a Baptist minister makes a public allusion to the subject at all, "Dear me," they will say, "how much these Baptists do make of baptism!" Well, we commend all candid inquirers on these points to "the law and the testimony." The truth will spread and triumph, in spite of all the manual exercises of tacticians.

Home Mission Society.

REVIVAL IN DETROIT.

From Rev. Jas. Inglis, Detroit, Mich., March 26, '46.

My reports for the last two quarters will, in some measure, exhibit the abounding proofs of God's goodness to us. The materials of which a church is composed in such a community as this are not, by any means, the most promising; but collected, though we be, from all countries and conditions, the spirit of unity has been diffused amongst us, and we are growing in love and harmony. Our standing in the community is improved. Our congregation is gradually increasing; and I am much mistaken if denominational prejudice against us is not diminishing. The happy state of matters amongst us is perhaps best evidenced in the fact, that for the fifteen months past, previous to the time at which I write, we have visited the baptismal waters every month except one; on two of these months we visited them twice, and one month three times. I have baptized in all, in 15 months, 79, and next Lord's day I hope to baptize six or seven more. Among the number baptized are six converts from popery.

Though we have not been without our trials and crosses, we have, as you will perceive, very great reason to bless and magnify the Lord who hath wrought and is working great things for us.

The aid we have received from your Society has contributed not a little to the comparatively prosperous condition in which we trust to be enabled, in some measure, to repay your liberal grants.

REMARKS.
In the above extract we are enabled to present another illustration of the usefulness of the Home Mission Society. The church in Detroit were, a few years ago, upon the verge of dissolution. They possessed a neat and convenient house of worship, well situated for the accommodation of the public, but were embarrassed by a heavy debt and other circumstances, which proved disheartening. The congregation diminished; the communicants were thinned out by death and removals; the meeting-house was rapidly suffering from neglect; and the few who remained were unable to maintain the cause in the midst of such accumulated difficulties. It was in this trying emergency that the H. M. Society appeared for their relief. For several years that Society have steadily stood by the struggling band, and cheered them on to perseverance. Their house of worship has been thoroughly renovated; it is regularly filled with a respectable and attentive congregation; the church is strong and influential; the pastor laborious and useful; and now, no longer needing missionary aid, they are pursuing a prosperous career, with prospects of greater enlargement and an extended influence in the State. Such fruit of missionary labor is good compensation for our entire toil and anxiety for years, and claims our gratitude to Him who has thus owned and blessed them for so good an end.

BENJ. M. HILL, Cor. Sec.

The evangelical party, so called, have certain tests by which they determine whether a person shall be happy or miserable after death. If he set his reason aside, profess to believe in the greatest absurdities, have experienced a change of nature and to have been baptized in water, in a particular form, then he shall go directly to glory when he dies, without any delay, whatever may have been his moral character. But if he do not believe these absurdities, if he have not been baptized in precisely such a form, then, although he have been one of the most honest, upright men, he must sink to hell.—Boston (Universalist) Trumpet.

A more direct, palpable, point-blank falsehood never was uttered. If through ignorance, the editor of the Trumpet was led to pen the above statement, then surely he is a very unfit person to convert the sentiments of evangelical Christians, but if, on the other hand, he knew the truth, and yet wrote that paragraph, he is certainly none the less unfit. Evangelical ministers invariably teach, that whatever may be a person's professions, or through whatever forms he may have passed, unless his character (and his character at heart) accords with the requirements of the gospel, he can have no good hope of entering heaven at all.

But as the Trumpet has professed to state the sentiments of "the evangelical party," it may be appropriate to the occasion to inquire what their opponents believe. We will not make a direct assertion, but we propose a question to the editor of the Trumpet. Do you or do you not believe, that whatever may be a man's professions or his moral character, though he may be the most openly vicious, corrupt, polluted, God-dishonoring, truth-hating man on earth, and obstinately persists in his course to his latest breath, he shall "go directly to glory when he dies, without any delay?" A straight forward answer to this question may strike out a spark or two of light.

For the Christian Secretary.

BR. BERN.—I much regret that the substance of the note appended to my last, found way into the paper. 1st. Because it is incorrect, and 2d, because it presents me in a false light before the public. It might be very naturally inferred, that I designed to misrepresent the East Thompson Church, than which, nothing was further from my intention. The fact is, I was writing in great haste, and in stating the probable number of that body, had in my mind the active members, without including the very aged, or the absent, quite a number of which classes will be connected with each church.

As my name has gone before the public in connection with this matter, I will now say that according to the best information I have upon the subject, their number instead of 40 or 50, will be about 70.

I trust this statement, and explanation will be satisfactory to all parties. I wish also to add, for the information of all concerned, that the Baptist Church in Thompson, as such, does not now exist; communications therefore intended for the people with whom I labor, should be directed to the Central Baptist Church, Thompson, Ct.

Yours &c.,

C. WILLET.

APPOINTMENT OF A MISSIONARY.—We understand that the Board have appointed Rev. E. N. JENCKES as missionary to Bangkok, (Siam), and that he has accepted the appointment. Mr. J. and his wife will sail in the first ship that leaves for Singapore.

The Baptists in Maine raised a thousand dollars the past winter to be devoted to the outfit and expenses of the voyage of a foreign missionary, and we learn that the money is to be applied in behalf of Bro. Jencks. Although he has never been a settled minister, many of our friends in this State are acquainted with this young missionary, he having labored acceptably with some of the churches in Litchfield county. Mr. and Mrs. Jencks, we feel assured, will prove faithful and devoted laborers in the vineyard of their Master, and will leave their native country with the prayers and best wishes of their numerous friends for their success among the benighted inhabitants of Siam.

AN IMPROVER.—The last N. Y. Recorder cautions its friends at Philadelphia and at the West, against the impositions of Joseph M. Morris, who is passing himself off as a Baptist minister. Morris was ordained a few months since as pastor of the Baptist church in Jersey City, and it has since appeared by a letter from the pastor and deacons of the Baptist church in Hull, (Eng.), that the credentials on which his ordination was procured, bore the signatures of unreal persons, and that he left England in disgrace. The whole matter is speedily to go before the Council which ordained him, and the result will be given to the world. In the interim let Baptist editors at the West and South caution their churches against him.

MISSIONARY ARRIVED.—Rev. John Taylor Jones, missionary to Siam, who was obliged to leave his country on account of the declining health of his wife, arrived in New York on board the ship Montreal, on the 13th inst. Mrs. Jones died on the 21st of March.

The Legislature of Massachusetts has passed an act authorizing the citizens of Boston to supply themselves with water from some of the neighboring ponds or streams, which has been accepted by the city by an almost unanimous vote.

CHURCH RECOGNIZED.—We learn from the Christian Watchman that an Ecclesiastical Council convened at South Milford on the 9th inst., to examine the proceedings connected with the organization of a Baptist church in that place. After the usual examination, it was voted that the Council proceed to recognize publicly that body as the Baptist church in South Milford. After the services, the chapel was dedicated to the worship of Almighty God. The Rev. A. Fisher, late of Swansey, has accepted of a unanimous invitation to become their pastor.

PASTORAL CHANGE.—Rev. J. H. Waterbury of Milford has accepted a call from the Baptist church in Lansingburg, N. J., to become their pastor and has commenced his labors with that church. It may not be improper to add that his labors with the little Baptist church in Milford have been of the most devoted and arduous kind, and that the church, though a feeble band have with his co-operation raised nearly funds enough to erect a house of worship during his residence among them.

RESIGNATION.—President Day of Yale College has signified to the Corporation of that Institution his intention to resign his office at the close of the present collegiate year, in August next. His health has been for some time feeble which has induced him to take this step. President Day was chosen to the office of tutor in Yale College in 1778, and to that of Professor of Mathematics and Natural Philosophy in 1803. In 1817 he was elected to the Presidency of the College, which office he will have held at the time of his resignation, twenty-nine years.

Trinity Church, N. Y., is to be consecrated by bishop McCook, of Michigan, on the 21st of May next. This edifice has been in the progress of erection for several years, and when completed, will be the most splendid and genteel church in the United States. We have not seen an estimate of its cost, but presume it will not fall short of a million of dollars.

A FRIEND.—Wm. Gambriel, who resides three and a half miles north of Livingston, Ala., advertises in an Alabama paper that he has bought an entire pack of negro dogs, of the Hays and Allen stock, and now proposes to catch runaway negroes. He, with his pack of dogs, will hunt negroes for three dollars a day, or catch them at \$15 apiece.

MAY FESTIVAL.—The ladies of Springfield are busily engaged in preparing articles for a May-day Fair, the proceeds of which are to be devoted to the benefit of the Rural Cemetery in Springfield. Rather a novel, but perhaps not very objectionable way to procure a final resting-place.

ACQUITTAL OF MAJ. RIPLEY.—A Court of Inquiry was held in Springfield in the months of Feb. and March last, which continued about twenty-seven days. A number of charges were brought against Maj. Ripley for mal-administration in the affairs connected with the Army, of which he is Superintendent. The opinion of the Court has been sent to Washington and approved by the President. The only part of the opinion of the Court that has been published is as follows:

"An attentive and patient investigation of the charges presented by the memorialists to the most untiring zeal, enables the Court to pronounce and it does pronounce an opinion that Maj. James W. Ripley, Superintendent of this Army, is acquitted fully and honorably of all the charges exhibited against him."

The accused and the Court that tried him were all military officers.

MURDER.—The American bark Carus, Allen R. Day, master, from Smyrna, bound to Philadelphia, left Gibraltar on the 8th of Feb., and on the third day out a mutiny broke out among the crew. The second mate, Elvin Y. Mason, of Kennebunk, Me., was killed by blows from a handspike. Another of the mutineers grappled the first mate, and attempted to throw him overboard. In the meantime, the Captain, who had possessed himself of his pistols, had his appearance on deck, and the cabin boy having brought the mate a cutlass at the same time, the mutiny was quelled. The murderer of Mason was placed in irons, and the rest of the crew ordered to duty. At the mouth of the Delaware river the bark was boarded by a revenue cutter; the mutineers made prisoners, and conveyed to Philadelphia.

PROTEST AGAINST SLAVERY.—The last Trumpet contains a strong Protest against slavery, signed by three hundred and four Universalist ministers. They will be set down as "Northern fanatics," if course.

UNITED STATES AND MEXICO.—The news from the army of occupation which may be found in another column looks a little as though there might be some fighting, but we hope for the best. When two armies with feelings not of the most friendly kind, are facing each other, with nothing but a moderate sized river between them, there is danger that a collision may ensue. The fact that Gen. Taylor moved his army a few miles down the river after witnessing the hostile attitude of the Mexicans, indicates that he intends to pursue a peaceable course, but we think there is danger of bloodshed, notwithstanding.

STEAM BOAT ACCIDENT.—The steamer Oregon ran on to a rock at Hurlgate on Friday evening last and was damaged to the amount of ten thousand. The Oregon runs between New York and Stonington and is the best boat in the Sound.

"A GOOD MINISTER OF JESUS CHRIST."—A few copies of this excellent Sermon, by Dr. Williams of New York, are for sale at this office.

ACQUITTAL OF POLLY BODINE.—The Jury in this case have, after patient investigation, rendered a verdict of Not Guilty.

Rev. Heman Lincoln 2d, has become the pastor of the Baptist church in New Britain, Penn.

New Publications.

THEOLOGY. By Timothy Dwight S. T. D. LL. D. With a Memoir of the life of the Author. For sale by New York: Harper & Brothers. For sale by Belknap & Hamersley.

We are much gratified to see this new and distinguished edition of Dwight's Theology. This distinguished author here appears in fitting costume. Externally these volumes are very attractive. Clear type, fine paper, and elegant binding combine to please the eye, sorely hurt with the poor typography, and still poorer binding of half the volumes which issue with such rapidity from the American press. A good book ought always to be placed in a rich and permanent form, and constitute an object of attraction even to the casual observer.

The name of Dwight belongs to the history of

American literature for years in the high and no improvement criticism of theological position. His Theology and will last while the boy we read it in the hills of Scotland. The theologians of the M knows what a large hearts of thoughtful land. Other theologians more particular. Turretin may be more vin more metaphysical, them surpass Dwight's not argument, and it is a disadvantage the form of sermons, hances their popular cal and popular turn, measure accounts for it.

Timothy Dwight With a retentive memory, powers, he combined command of language, etic and logical. I are distinguished for ment, the clearness agency of their reason- style. Every thing tends to a particular ping and satisfactory just scripture. Admirably made, and instance of this we ve discourse on the degree course we object to sionally he errs in the Scripture. He is le some of the moderns, ive, and what is of reverent and devout. full of faith and of the ogy will always remain hope talent, industry and his therefore that the publishers will receive the rapid and extensive unes.

JOURNAL OF RESEARCH and Geology of the voyage of the H. M. By Charles Darwin Harper and Brothers, Hamersley.

These beautiful nos. 10

Poetry.

REQUIEM.

BY S. DRYDEN FUELLS.

Lowly in the grave reposing,
Gentle maiden, sweetly sleeping;
While its portals o'er thee closing,
Shall their sacred treasure keep;
Till again thy youth assuming,
Thou appear, in beauty blooming.

Soft and silent are thy slumbers;
Dreamless thy long night of rest;
Naught of woe thy spirit cumber,
Welcomed now among the blest,
Where to thee a home is given,
Mid the blissful bowers of Heaven.

Tears below the dust above thee—
Sacred is thy peaceful tomb;
Planted here by those that love thee,
Faintest flowers shall brightly bloom,
Pointing through their beauteous vernal,
Up to life and love eternal.

Angel-harps and seraph-voices
Strangely charm thy rapt soul;
While in gladness it rejoices,
Free from aught of Earth's control:
Sorrow there shall enter never—
Youth and beauty bloom for ever.

Rest! upon thy couch reclining,
While the grave its trust shall keep;
And as we, this life resigning,
Fold our arms in Death's long sleep,
May we then, the skies ascending,
Meet where bliss is never-ending.

Love of God.

On! never, never canst thou know
What then for thee the Saviour bore,
The pang of that mysterious woe,
That wrung his frame at every pore,
The weight that pressed upon his brow,
The fever of his bosom's core!
Yes! man for man perchance may brave
The horrors of the yawning grave;
And friend for friend, or child for sire,
Undaunted and unmoved expire,
From love—or pity—or pride;
But who can die as Jesus died?

A sweet, but solitary beam,
An emanation from above,
Glimmers o'er life's uncertain dream—
We hail that beam, and call it love!

But fainter than the pale star's ray
Before the noonday blaze of day,
And lighter than the vernal wind,
Beneath the wave that sweeps the strand,
Is all of love that man can know—
All that in angel-breasts can glow—
Compared, O Lord of hosts! with thine,
Eternal—fathomless—divine!

That love, whose praise, with quenchless fire,
Inflames the blest seraphic choir,
Where perfect rapture reigns above,
And love is all—for true art love!

Dale.

Religious & Moral.

The Austrian Empire.

BY REV. JOHN S. C. ABBOTT.

(Concluded.)

In our last letter, we referred to the conquest of Vienna by Napoleon, and to the terrific scenes which ensued during that sanguinary conflict. "Strange result," says Alison, "of those days not less of royal, than of national revolution, that a daughter of the Cesars should be wooed and won by a soldier of fortune from Corsica; that French arms should be exerted to place an Austrian Princess on the throne of Charlemagne; that the leader of a victorious invading host should demand her for his bride, and that the first accents of tenderness should be from the deep booming mortars which, but for his interposition, would have consigned her father's palace to destruction."

Napoleon remained in Vienna for some time, celebrating his triumph with most gorgeous festivities, which the Viennese were compelled to look upon with at least feigned pleasure. And thus were the apartments of the proudest monarch in Europe devoted to the exulting festival of an individual who, a few years before, was in such deep obscurity that he could not even have obtained admission to those apartments as a guest. Napoleon, having plunged the Emperor of Austria into the dust of humiliation; having driven him, a fugitive, far off into the wilds of Hungary, with the disheartened fragments of his defeated armies; and having revelled, as long as suited his convenience, in the luxuriously furnished palaces of Vienna, prepared for his return to France. He first, however, compelled the Emperor of Austria to sign a treaty containing the most humiliating concessions. Large portions of the Austrian empire, and of the revenue, were surrendered to the insatiable conqueror. And then Napoleon, as if he intended that the Austrians should feel their humiliation in the very depths of their souls, ordered his retiring troops to place mines of gunpowder under those beautiful fortifications which surrounded Vienna, and which had been for ages the pride, the ornament, and the strength of the Austrian capital; and they were mercifully blown into a pile of ruins.

The ramparts of Vienna had long been the peculiar glory of the metropolis. They were shaded by magnificent trees, which had been accumulating their growth for centuries. These ramparts formed a delightful promenade for the citizens. They were the favorite, and almost only resort for the young and the old, on every bright evening and every gala day. These venerable fortifications had ages before arrested the progress of the victorious Turks, when they were sweeping like a desolating flood over Europe; and they had been rendered illustrious by the heroism of Maria Theresa. Napoleon ordered, as he left the city,

their entire demolition. Mines of terrific power were constructed under the principal bastions. These, exploding with the energy of volcanic fires, upthrew the mountainous ramparts from their foundations, and scattered them through the air, mingled with volumes of flame and smoke, darkening the sky and strewing the earth with enormous ruin. It is said that these successive explosions, one after another, presented one of the most sublime and awful spectacles of the whole revolutionary war. "Showers of stones and fragments of masonry," says Alison, "fell on all sides. The subterraneous fires ran along the mines, with a smothered roar which froze every heart with terror. One after another the bastions were heaved up and exploded, till the city was enveloped on all sides by ruins; and the rattle of falling masses broke the awful stillness of the capital." This cruel devastation produced the most profound impression in Vienna; it exasperated the people more than could have been done by the loss of half the monarchy—it brought the bitterness of conquest home to every man's breast; the iron had pierced into the soul of the nation. And thus Napoleon terminated his most singular courtship of Maria Louisa.

Napoleon at this moment stood on the very highest pinnacle of his greatness. He was now in fact, the Emperor of Europe, and all the kings who surrounded him were but the governors of the remote provinces of his empire. But he was childless. He had no heir to perpetuate his name, and to inherit his power. He therefore resolved, most insanely for his influence and his fame, to divorce Josephine, the wife of his youth, and seek a bride of royal blood, who would associate with his name all the pride of ancestral renown. For Napoleon was well aware that mankind are generally even more fascinated by ancestral glory, than by individual heroism. In this case he, however, grievously misinterpreted his own position, and by the repudiation of Josephine, who had greatly aided in the advancement of his fortunes, he accelerated his own downfall. The grandeur of Napoleon's fortune, and the solidity of his throne were now such, that he could choose at his pleasure from all the princesses of continental Europe.

The divorce, for the sake of marriage with another, was however a fearful subject for Napoleon to break to Josephine. The rumor of her approaching degradation had for a long time filled the heart of the Empress with the most terrible forebodings. Still, neither party ventured to introduce the topic, which now filled the ears and occupied the tongues of all Europe. They dined together one day, in the deepest embarrassment; and not one word was spoken by either, during the repast. Napoleon exhibited marks of the strongest agitation; a convulsive movement, accompanied with a hectic flush, often passed over his features; and he seemed afraid to raise his eyes to the Empress, except by stealth. Josephine was equally embarrassed and agitated, and had all the day been weeping. The dinner was finally removed untouched, neither having tasted a morsel. Josephine has described the scene which ensued. "We dined together as usual. I struggled with my tears, which, notwithstanding every effort, overflowed my eyes; I uttered not a single word during that sorrowful meal; and he broke silence but once, to ask an attendant about the weather. My sunshine I saw had passed away; the storm burst quickly. Directly after coffee, Bonaparte dismissed every one, and I remained alone with him. I watched in the changing expressions of his countenance, that struggle which was in his soul. At length his features settled into stern resolve. I saw that my hour was come. His whole frame trembled; he approached, and I felt a shuddering horror come over me. He took my hand, placed it upon his heart, gazed on me for a moment; then pronounced these fearful words: 'Josephine! thou knowest if I have loved thee! To thee, to thee alone, do I owe the only moments of happiness I have enjoyed in this world. Josephine! my destiny overmasters my will. My dearest affections must be silent before the interests of France.' 'Say no more,' I had still strength sufficient to reply; 'I was prepared for this, but the blow is not less mortal.' More I could not utter. I cannot tell what passed within me. I believe my screams were loud. I thought reason had fled. I became unconscious of everything, and on returning to my senses, found I had been carried to my chamber. On recovering, I perceived that Corvisart was in attendance, and my poor daughter weeping over me. No! no! I cannot describe the horror of my situation during that night! Even the interest which he affected to take in my suffering, seemed to me additional cruelty. Oh, my God! how justly had I reason to dread becoming an Empress!"

The fatal day of separation at length arrived. After the painful scene was over, Josephine, in silence and sorrow, retired to her chamber. The usual hour of Napoleon's retiring came. "He had just placed himself in bed, silent and melancholy, while his favorite attendant waited only to receive orders, when suddenly the private door opened, and the Empress appeared, her hair in disorder, and her face swollen with weeping. Advancing with a tottering step, she stood, as if irresolute, about a pace from the bed, clasped her hands and burst into an agony of tears. Delicacy—a feeling as if she had, now no right to be there—seemed to have arrested her progress; but forgetting every thing in the fullness of her grief, she threw herself on the bed, clasped her husband's neck, and sobbed as if her heart had been breaking. Napoleon also wept while he endeavored to console her, and they remained for some time locked

in each other's arms, silently mingling their tears together. After an interview of about an hour, Josephine parted forever with the man whom she had so long and so tenderly loved. On seeing the Empress retire, the attendant entered to remove the lights, and found the chamber silent as death, and Napoleon so sunk among the bed clothes as to be invisible. The next morning, at 11, Josephine left the Tuilleries forever.

Almost immediately after the divorce, proposals were made to the Austrian Court for Maria Louisa. The proposals were eagerly accepted. Soon the marriage festival was celebrated in Vienna, with great pomp, the Archduke Charles standing proxy for the imperial bridegroom. Napoleon was still in Paris, having as yet never even seen his bride. "She is not beautiful," said he as he carefully regarded her miniature, which had been sent to him, "but she is a daughter of the Cesars." This remark shows how much even Napoleon was dazzled by the mysterious fascination of noble birth and lofty lineage. Maria entered Paris, with four queens holding her train amid the thunders of artillery, the clangor of bells, and the acclamations of countless thousands, and surrounded with every demonstration of magnificence which riches and the pageantry of war can confer.

Thus, but a few years before, did Maria Antoinette, the great-niece of Maria Louisa, from the same palace in Vienna, ascend the same throne of France; and but a few months passed away, before she was pelted by revolutionary mobs, as she was dragged on a cart to the guillotine. Maria Louisa, but 18 years of age, all forgetful of the fate of her unhappy kinswoman, was greatly elated by the splendor of her bridal. But the discarded Josephine, in her secret chambers, heard these sounds of universal exultation filling the air, and wept clashing tears of agony. But when the day of calamity came, Maria Louisa proved herself destitute of all real greatness. She allowed Napoleon to go alone to the rock of St. Helena; she appeared in public leaning upon the arm of Wellington, the conqueror of her husband; and ended her career ignominiously by marrying a colonel in the Austrian army—a marriage which it is said was secretly consummated, even before the death of Napoleon.

What is to be the future destiny of the Austrian monarchy, it is difficult to determine. Temporal and spiritual despotisms are there united with their utmost energies, to exclude liberty and light. But the spirit of freedom is spreading, and they who oppose its progress must eventually perish. —N. Y. Evangelist.

Scripture Illustrations.

From Wells' Letters on Palestine, or Sketches of Travel along the eastern shores of the Mediterranean recently published, the following Scripture illustrations are taken:—

We frequently met the women of the Druses on our route descending the mountains. The singular appendage worn on their heads is supposed to be alluded to in various passages of Scripture. This ornament of the female dress in certain parts of the East, is a hollow horn, about four or five inches in diameter at the roof, and pointed at its extreme. This peculiarity reminded me very forcibly, says Mr. Buckingham, of the expression of the Psalmist: "Lift not up your horns on high; speak not with a stiff neck." All the horns of the wicked also will I cut off; but the horns of the righteous shall be exalted." —Ps. lxxv. 5-10. The silver horns worn in Abyssinia by warriors and distinguished men are mentioned in Bruce's travels as affording similar illustrations. Col. Light also speaks of the Abyssinian chiefs worn at victory celebrations. They are much shorter than those of the women, and fastened by a strong bandage, set firmly to the head.

This odd ornament, or tantour, so called, as worn by the female Druse, is about two feet in length, and shoots from the side of the head in shape of a conical tube. That made of tin or copper silvered over is worn by the more ordinary classes. The silver horn, studded with precious stones and otherwise ornamented, adorns the head of the lady Druse, whose importance is measured from the length of her top-piece. The wife of an Emir wears a very rich head-dress in form of the horn, usually made of gold and adorned with jewels. Over this an embroidered drapery is thrown, which serves the purpose of a veil when the wearer chooses to conceal her features. The tantour is worn by the married women over the right side, the widows over the left side, the virgin on the crown of the head.

This horn is sometimes fixed upon a cushion fastened upon the head with such cumbersome machinery that it is not taken off for a month together. A sort of night cap, as very aptly said, not remarkably convenient for any lady! In another district this appendage assumes another form, which has been very properly compared to two large wine tunnels joined together, or the devil upon two sticks in the game so fashionable in England.

The vessels or leathern bottles in which the wines were kept are often referred to in Scripture. They are still known in the East, and were used by us in our various routes through Palestine for carrying water, which was soon impregnated with the disagreeable flavor of the skin. These bottles, as goat skins, as Bruce notices, are firmly sewed and pitched together. The Arabs pull the skins off goats in the same manner we do from rabbits, and sew up the places where the legs and tail were cut off, leaving one for the neck of the bottle to pour from, and in such bags they put up and carry not only their liquors, but dry things

which are apt to be broken; by which means they are well preserved from wet, dust, or insects. These would in time crack and wear out. Hence, when the Gibeonites came to Joshua, pretending they came from a far country, amongst other things they brought wine bottles, old and rent, and bound up where they had leaked; "They did work wisely, and went and made as if they had been ambassadors; and took old sacks upon their asses, and wine bottles, old and rent, and bound up." "And these bottles of wine which we filled were new; and behold, they became old, by reason of the very long journey." Josh. ix. 4, 13.

Thus, too, it was not expedient to put new wine into old bottles, because the fermentation of it would break or crack the bottles: "Neither do men put new wine into old bottles; else the bottles break, and wine runneth out, and the bottles perish; but they put new wine into new bottles, and both are preserved." —Matt. ix. 17.

And thus David complains that he had become like a bottle in the smoke; that is, a bottle dried and cracked and worn out and unfit for service. "For I am become like a bottle in the smoke; yet do I not forget thy statutes." —Ps. cxix. 83.

These bottles were probably of various sizes, and sometimes very large; for when Abigail went to meet David and his four hundred men, and took a present to pacify and supply him two hundred loaves, and five sheep ready dressed, &c., she took only two bottles of wine; a very disproportionate quantity, unless the bottles were large. "Then Abigail made haste, and took two hundred loaves, and two bottles of wine, and five sheep ready dressed, and five measures of parched corn, and a hundred clusters of raisins, and laid them on asses." —I Sam. xxv. 18.

Bottles were made of kid-skins, goat-skins, and ox-skins, and of course were proportioned to the size of the animal which yielded them. The two bottles of wine which Abigail sent to David are supposed to have been those of ox-skin, or the girba, mentioned by Bruce, containing about sixty gallons each, and two of them are the load of the camel.

Spring.

We know not who is the author of the following, but it is exquisitely beautiful.

In all climates spring is beautiful. In the South it is intoxicating, and sets a poet beside himself. The birds begin to sing; they utter a few rapturous notes, and then wait for an answer in the silent woods. Those green coated musicians, the frogs, make a holiday in the neighboring marshes. They, too, belong to the orchestra of Nature, whose vast theatre is again opened, though the doors have been so long bolted with icicles, and scenery hung with snow and frostlike cobwebs. This is the prelude which announces the rising of the broad green curtain. Already the grass shoots forth. The waters leap, with thrilling pulse through the veins of the plants and trees, and the blood through the veins of man. What a thrill of delight in spring time! What a joy in being and moving! Men are at work in gardens, and in the air there is an odor of the fresh earth. The leaf buds begin to swell and blush. The white blossoms of the cherry hang upon the boughs like snow flakes, and ere long our next door neighbors will be completely hidden from us by the dense green foliage. The flowers open their soft blue eyes. Children are let loose in the fields and gardens. They hold buttercups under each other's chins to see if they love butter. And the little girls adorn themselves with chains and curls of dandelions—pull out the yellow leaves to see if the school-boy loves them, and blow the leafless skirt to find out if their mothers want them at home. And at night so cloudless and so still, not a voice of living thing, not a whisper of leaf or waving bough, not a breath of wind, not a sound upon the earth or in the air. And overhead bends the blue sky, dewy and soft, and radiant with innumerable stars, like the inverted bell of some blue-flower, sprinkled with golden dust, and breathing fragrance. Or if the heavens are overcast, it is no wild storm of wind and rain, but clouds that melt and fall in showers. One does not wish to sleep, but lies awake to hear the pleasant sound of the dropping rain.

SYSTEM OF NON-RESTRAINT AMONG THE INSANE.—Last week we gave some statistics of the McLean Asylum, Somerville. The Daily Advertiser gives a statement of an interesting change in the mode of treating the patients. "Beside the ordinary facts and returns naturally arising from the treatment of so large a body of insane persons, we notice what we suppose to be the first American account of the introduction of the system of non-restraint among the insane. This system has been adopted, in Great Britain, in the largest hospitals, like Hanwell, Northampton, Edinburgh and others, with 500 to 1,000 patients for several years; but from the greater frequency and activity of disease in our institutions, was feared to be not capable of adoption on this side the Atlantic. Dr. Bell, giving much of the credit of the successful issue of the experiment to his subordinate officers, reports that during the past year a single case only has been placed under personal restraint, and that for the purpose of preventing a propensity to suicide, which could not be counteracted by the usual modes of watching. Dr. Bell speaks of the system as involving very considerable increased expense in attendants to watch, soothe and divert the patient. He also suggests the interesting fact, that the consciousness on the part of the attendants, that in no case can they expect their cares and labors and hazards to be lightened

ed by placing their charge under restraint, acts as a before-known stimulus to renewed effort to soothe, calm and govern the sufferer. Far as has been hitherto gone since the time of Pinel, in ameliorating the condition of the insane, it seems not unlikely that this ultimatum is destined to be reached in all asylums for the insane."

The Youth that was Hung.

The sheriff took out his watch and said, "If you have anything to say, speak now, for you have only five minutes to live." The young man burst into tears, and said, "I have to die. I had only one little brother, he had beautiful blue eyes and flaxen hair, and I loved him; but one day I got drunk, for the first time in my life, and coming home, I found my little brother gathering strawberries in the garden, and I became angry without a cause, and killed him at one blow with the rake. I did not know any thing about it until the next morning, when I awoke from sleep, and found myself tied and guarded, and was told that my little brother was found, his hair was clotted with blood and brains, and he was dead. Whiskey has done it. It has ruined me. I never was drunk but once. I have only one word more to say, and then I am going to my final Judge. I say it to young people, NEVER! NEVER! NEVER! touch any thing that can intoxicate!" As he pronounced these words he sprang from the box, and was launched into an endless eternity.

A Club of Whales.

So remarkable is the clearness, the thorough lucidity of the Pacific Ocean, at least in this latitude (27 deg. 50 min. south, at the vision can descend to a depth almost incalculable. I have frequently seen a bottom which our lines (none of the shortest) could never have reached. Beautiful ocean! how often, in a calm and sunny day, have I looked down into thy depths and studied the manner of life of thy innumerable tribes! I remember, in particular, with what interest I watched (Sept. 15th, 1843) a drove of sperm whale, which formed, as it were, one great family, and rarely admitted into their set any individual of a different species. Most grave, solemn, and lordly did these sperm whale look in their watery domain! Two or three grampuses and perhaps, as many of your common bottle-noses, would now and then ambitiously venture into their circles; but, certainly, with no memorable or encouraging success. If some of the junior whales occasionally sported with a grampus or bottlenose, I suspected it was only so far as the grampus or bottlenose contributed to the amusement of the junior whales. I recollect one grampus in particular, a large and very pushing individual, penetrating rather rudely into the circle of the sperm whale tribe; whereupon, one of the latter, a dignified old animal, with a sudden turn of his tail, dealt the grampus a tremendous blow on his snout which bled profusely. Indeed the water was for a short time so colored that I lost sight of this unhappy individual. After a while, however, I could renew my observations; and I then perceived the poor grampus, ever recognizable by his bloody snout, still frisking about in the neighborhood of the great whales, as if humbly soliciting their notice. —F. Lillienstern.

MORAL COURAGE.—On the 25th ultimo, Hon. Joshua L. Martin, Governor of the state of Alabama, vetoed the bill which had passed the Senate to release Wm. S. Yancy, one of the representatives in Congress from that State, and Wm. Senor of Talladega, from the penalty incurred by a violation of the Law against duelling. This is the first veto of the Governor, and it could not have been used in the assertion of a sounder principle of morals or state policy. From this first act, we argue that the executive affairs of that state are in the hands of one who is competent to manage them, and we confidently predict the happiest results from his administration.

Every thing rests most compositely in its proper place. A bone out of joint knows no ease, nor lets the body enjoy any. The creature is not in its place but when it is subordinate to God.

Voltaire having composed a cutting satire on a French nobleman, was met by the latter one night in a remote street, and received for his punishment a thorough caning. The poet ran straight to the Duke of Orleans, told him how he had been abused, and demanded justice. "Sir," replied the Duke with a significant smile, "that has been already done."

BE CONSISTENT.—Let us cease to complain of heathen idolatry, until we cease to be chargeable with the same offence. Does not society teem with that lowest idolatry, mammon worship? And do not men continually offer sacrifice before the shrine of one idol—self?

The Southern papers sometimes have very frank confessions in the shape of advertisements for runaway slaves. Witness the following:—

"Run away a negro girl called Mary—has a small scar over her eye, a good many teeth missing—the letter A is branded on her cheek and forehead."

J. P. Ashford, Adams co., Mi.

Run away, a negro woman and two children. A few days before she went off, I burnt her with a hot iron, on the left side of her face; I tried to make the letter M.

MICHAEL RICKS, Nash county, N. C.

Affliction is a divine diet which though it be not pleasing to mankind, yet Almighty God hath often imposed it as a good, though bitter, physic, to those children whose souls are dearest to him.—Isaac Walton.

EARLY POTATOES.—One word more on a mode of planting potatoes for a very early crop. I cut off the crown of the potato—where the most eyes are—about one quarter of the potato; these I put in boxes at this time of year, with earth about as deep as we commonly plant them. I eat the other parts of my potatoes. These crowns put out roots—begin to vegetate, and as soon as I can set them out in the open air, I do so, and have potatoes from them for my table by the middle of June, nearly one month earlier than common.

Advertisements.

HARTFORD FIRE INSURANCE COMPANY. Office No. 105 of State House Square, between U. S. Hotel and Eagle Tavern. This Institution the oldest of the kind in the State, having been established more than 30 years. It is incorporated with a Capital of 150,000 Dollars, and is insured in the most favorable manner. It insures Public Buildings, Stores, Merchandise, Furniture, Books, and personal property, generally, from loss or damage by fire, on the most favorable and satisfactory terms. The Company will adjust and pay all its losses with liberality and promptitude, and thus endeavor to retain the confidence and patronage of the public. Persons wishing to insure their property, who reside in any town in the United States, where this Company has no Agent, may apply by mail directly to the Secretary, and their proposals shall receive immediate attention.

The following gentlemen are Directors of the Company:—
Edw. Terry, S. H. Huntington, H. Huntington, Albert Day, Henry Keen, Julius S. Morgan, James Goodwin, John P. Brace, Charles Russell, ELIPHALET TERRY, President, JAMES G. BOLLES, Secretary, January 1, 1845.

PROTECTION INSURANCE COMPANY.—HAS AGRICULTURE, Capital 150,000 Dollars, Office No. 105 Exchange Buildings, north of the State House, Hartford, will take Fire and Marine risks on terms as favorable as other Companies. Office open for the transaction of business at all times during the day and evening. The following gentlemen compose the Board of Directors:—
Daniel W. Clark, Wm. W. Ellsworth, Charles H. Northam, Wm. Kellogg, Lemuel H. Green, Benjamin W. Greene, Willis Thrall, Ellery Lilla, Ezra Strong, Wm. W. Ward, Samuel Warburton, Eliza Peck, Thomas Bellows, A. G. Wizer, E. G. Howe, DANIEL W. CLARK, President, WILLIAM CONNER, Secretary, Hartford, January 1, 1845.

ATINA INSURANCE COMPANY, incorporated in 1839, for the purpose of insuring against loss and damage by fire only; Capital 300,000 Dollars, secured and vested in the best possible manner—office taken in the State House, Hartford. The business of the Company is principally confined to risks in the country, and therefore so detached that its capital is not exposed to great losses by sweeping fires. The Office of the Company is kept in the New Building, next west of Treat's Exchange Coffee House, State street, where constant attendance is given for the accommodation of the public. The Directors of the Company are:—
Thomas K. Brace, Samuel Tudor, Griffin Stearns, Joseph Morgan, Joseph Pratt, James Thomas, Ward Woodbridge, Joseph Church, Ebenezer Seely, Silas B. Hamilton, Frederick Tyler, Robert Duff, Samuel R. Houghton, Whithead J. Corah, Miles A. Tuttle, Ezra Wizer, John L. Russell, THOMAS K. BRACE, President, S. L. Loomis, Secretary, The Etina Company has Agents in most of the Towns in the State, with whom Insurance can be effected. Hartford, Jan. 1, 1845.

THOMAS ADAMS, MARBLE MANUFACTURER, Carvers, &c., of Monuments of American and Foreign Marble. THOSE in want of Monuments in strictly Architectural style, and lettering that will bear inspection, are invited to call. Persons in the city or from the country, wishing Monuments of Roman, Grecian, or a superior quality, are invited to call at this manufactory. All orders promptly attended to, Oct. 10, 1845.

Monuments. JAMES G. BATTERSON, Marble Manufacturer, J. R. Hartford and Litchfield, Conn. would respectfully announce to the citizens of Hartford, and the public generally, that he has opened an establishment at 233 Main-street, (directly opposite to the Hotel,) where he will manufacture and keep on hand, for sale, all kinds of MONUMENTS and GRAVE-STONES, of the best American and Foreign Marble. CHURCH TABLETS, CHIMNEY PIECES, MARBLE CENTRAL TABLES, BUREAU and COFFIN TOPS of Egyptian, Italian, or any other kind of Foreign Marble, which may be preferred, executed at short notice, and in a superior style of workmanship. All persons in want of any kind of work in the Marble line, are respectfully requested to call and examine his styles of workmanship before purchasing elsewhere. Monuments delivered to any yard in the city free of charge. Sept. 5

The Natural and Educated Physician. DR. W. HUTCHINS CARTER, MAY be consulted by the sick and afflicted at hour of the day, at No. 253 North Main St. Hartford, where he has located himself, and will remain until June, 1846. Those afflicted with Chronic difficulties of the Urinary Organs, or who desire to leave the city more than one hundred certificates, of the most wonderful character, to be seen at his Office, 253 North Main St. Hartford, Jan. 5, 1846.

Removal.—New Establishment. The subscriber has removed from his old stand in Art Street, to the beautiful New Store, No. 215 Main Street, where he will be happy to wait upon his former customers, and as many new ones as may please to call. He is now prepared to supply them with every variety of CONFECTIONARY, of superior quality—all sorts of TOASTED AND FANCY ARTICLES, in great profusion. PERFUMERY, of Ede and Lubin's Extraordinary Parfums, genuine COLOGNE, and the richest quality and FANCY Cakes, of every species, made to order. Connected with the establishment is a very pleasant Refreshment Room, where, at all times, will be furnished at any hour of the day or evening. J. K. SOUTHAMPTON, Hartford, March 13, 1846.

Removal. MR. MONDS, grateful for the patronage he has received, respectfully informs his friends, that he has removed to No. 6 Asylum-street, where he will continue to give instruction on the PIANO-FORTE AND ORGAN. "People wishing instruction on the latter instrument will have the advantage of receiving the instruction of a very superior Organ, built in London, which contains a considerable variety of stops, and has been put up for this purpose, in his present residence. Pupils attended at their residence, if desired. Reference is kindly permitted to—
Mrs. L. H. Stowe, D. D., Rev. J. H. Hayes, D. D., Rev. R. R. Raymond, George Beach, Esq., E. E. Marcy, Esq., M. D., &c. Mr. Monds gives instruction also in the French Language, and in Pencil and Water-color Drawing. Sept. 11

PRINTED AT VOL. XX Christian PUBLISHED BY OFFICE, CORNER N. Papers sent by mail with a discount of Agents becoming re For the C Paul's Defence The following p inative work by R book is entitled "Y name, is given a n of the history and Jewish Prince, du the crucifixion of the destruction of thiel having been l in the guilt of Chri against the Roman command of Nero, be put to death, his own pardon, a Christian assembly. Though the nam sonage is not ment low, the reader can outline, the charact of the Gentiles. "But the grand for the time when been denounced on be executed; an emperor himself test present. The great a temporary amphibe erected, in which exhibited during th At the hour of my circling this immen with the first name patricians, senators, suls; the emperor complete the repre empire. I was to f money, and the guard cleared the way to where my national d me. Several Chr fore my arrival. T ground, and in thei who was to be the influence I know not, human being that m impression. I have instant. I see the fig air of nobleness; y erable age; but the life, and marked with lectural power, the no the bold lip, the large whole man conveying ordinary permanence the weight of years. thick and black, with silver. If the place and the ern of Demo said that Demosthene The vivid countenan flashing rapidly with new idea and compr the impetuous argum the formality of log strength of a new fr Even a certain infirmi an occasional slight d ded to the likeness; b ed glance, and a sole of thought interpos appeals, that asserted ty of the subject and He was already spe ed the circus, and I can of his language. He pointed to the he him. "For what have the Answer me, priests of ple did they force—w what insults offer to public celebrations? what offence did they public peace? Consul found in rebellion a majesty! People! pat your thousands can e holly dead with extorlence—can charge the patience that bore murmur, and charity th only by prayers!" He then touched upon faith. "Do I stand here dema for opinions? No; b seen the sick made wh the blind receive the name of Him whom you seen men once ignorat their own speaking w every nation under heav er wonder, of the timid the unlearned instanly mysteries of things div potting to shame the proud, enlightening the in the courts of kings be ple, and in the duceon, presible spirit of know truth that confounded th have seen the still grate newed heart; the impu vice; the covetous, the